

Princess Oyama and Baroness Uriu are both trustees of the school and co-operate in every way in the work we all want to see accomplished. But it so happens that I am the one whose privilege it is actually to direct the work."

I made two visits to her school and both were interesting. After the program which I first attended, Miss Tsuda asked, "How did you like it?" I expressed my sincere delight at the excellence of the work. My years of teaching English in the Orient made it possible for me to appreciate the quality of the recitations and dialogues. But it was the originality and the initiative shown that delighted Miss Tsuda. The program had been arranged by the girls themselves, and some of the features were a surprise even to their director.

"Do tell your American readers," she said, "that the Japanese women are not mere dolls and playthings, but that they really have something in them. That program shows how their personalities can find means of expression if they are only given a chance."—Maynard Owen Williams, in *The Christian Herald*.

#### THE LESSON OF THE HOUR.

No new words are left to express the tension of the present day. She who has not felt the tension is either selfish or numb. Most of us find ourselves swept away from the satisfactory basis of crowd support. Some of us, it must be admitted, seem to be carried along by the very movement of the crowd, and others there are who have taken a high, spiritual, though uncomfortable position and call themselves "pacifists;" but it is not unknown to hear a pacifist say that she "would like to throw a book" at a speaker on preparedness, or to hear a militaristic person declare that "the shedding of blood is an unnecessary evil."

But throttling speech and doing violence to one's convictions is not keeping neutrality. If there be such a thing as neutrality it involves a tolerant, not tolerating state of heart and mind.

It is certainly not a time to repudiate our own nation. Not even the most extreme would do that. If there is ever a time when our souls are stirred even at home with love of country, it is now. Let us not believe it. Let us learn the lesson of our day.

Patriotism has not heretofore connoted militarism. Why need the summing up of our highest ideal for our country be repudiated now because many people are talking militarism and preparedness and pacifism?

In one of our prominent daily papers women pacifists are twitted with their being dependent upon men for defense. Of course, we know that the writer overlooked the fact that it is stated by the British, French and German authorities that the success of the war depends upon the work of women. The time for such taunts is not now. It is, however, an unwelcome fact that the importance of women in peace must be thrown into relief by their unusual activity in war time. That five years ago and ten years ago women did things because they thought them worth while has escaped the ken of fire-eaters today. And after all, were those activities for themselves alone? No. We are optimistic enough to believe that in the heart of every woman the motive for service focalizes in home, in country, in church. These motives have not changed to-day because the country is threatened by unwelcome war. The difference is that the occupations in which women have been engaged have been sifted. Frivolity, pleasure for the sake of pleasure, have disappear-

ed as "occupations." Nothing remains attractive to the thinking soul, but that which is "worth while." That is why Red Cross, home nursing, and such-like activities make such a deep appeal at the moment. There have come, since the possibility of war became known, orders for hundreds of copies of the Woman's Edition of the First Aid Manual of the Red Cross, and the orders multiply.

However we may regret the grimness of the occasion, to-day is the day of opportunity for the Young Women's Christian Association. Its slogan has been "Christian Service for the All Round Woman." If war comes, First Aid, home nursing, motor driving (let us not forget that the Young Men's Christian Association has for some time been teaching motor driving for women), conducting canteens, i. e., running cafeterias for large industrial plants and for encampments of soldiers, will be splendid services to offer the government.

When a calamity comes upon the country as it did in San Francisco and in Dayton, Ohio, not only men but women come forward to assume leadership in relief of suffering. Why should not every community be supplied with women ready for any emergency that may come. We have correspondence in hand which admits that in Detroit, Bridgeport, and in certain Jersey towns, unspeakable living and housing conditions prevail, due to sudden increases in manufacturing enterprise, and a consequent influx of people to do the work. No one was prepared to meet the emergency, and we would shrink from having any person judge America from what may be discovered in those cities to-day.

The reason such conditions persist is because no one is trained to eradicate them. There may be Associations that will take up, according to the inspiration of their leaders, very definite service for the good of the country. They will learn wig-wagging and semaphore service, and other activities even more military in character. Let us not criticize our neighbors if their form of service differs from ours. Our secret of strength is to learn to work together to allow our members to work up to their highest powers. We must remember that the Association is the membership and what the members decide to do is what the Association will do. Who knows that out of this acute emergency we may not attain to that spirit of "women working together" which will give to our movement the very element in which it has been lacking. Our women must have an object of service worthy of their intelligence and this intelligence is not gauged by—let us say, for example, the woman's page of the daily paper.

Facing the possibly of war is stern business. It involves stern tasks. Women have yet no opportunity to say whether war shall be or shall not be. They do have opportunity to shape the ends towards which they give their strength. They may elect an enthusiastic effort which will end in chaotic fiasco, or they may choose, even in emergency, to make every preparation count for peace as well as for war.

When a paper that you trust introduces you to an advertiser held by the paper to be trustworthy, why not be hearty about it, and let the advertiser explain what he can do for you? That will help him to see that you trust your paper. If you don't give him a chance, he will not think any more of your paper than he believes you do.

## THE PRAYER MEETING

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For the week beginning April 8, 1917.

By Rev. Edward Mack, D. D.

Topic: "The Victorious Christ"—Phil. 2:9-11: "Wherefore God also hath highly exalted him (Christ Jesus), and given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

The letter to the Philippians holds a peculiar place among the letters of Paul. It was written from prison, his first imprisonment at Rome, and therefore bears the marks of tenderness, which are natural in one sorely chastened by long-continued trial. It was addressed to a church especially near to the apostle's heart, and in which were many of his close friends and faithful helpers. They had not forgotten his bonds and had sent one of their own number to minister to his needs. Therefore the letter is quite personal and full of affectionate expression. He pours out his heart to these true friends. He calls them his "joy and crown" (4:1). In such an intimate and tender letter we might well expect to find some of the noblest and best beloved passages of the apostolic letters. He talks over with them the deep and precious things of his soul: "To me to live is Christ, and to die is gain"; "This one thing I do: forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus"; "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things"; "I can do all things through Christ, who strengtheneth me." These are some of the sparkling gems set in this letter of gold.

Paul pleads with the Philippian Christians for kindness and brotherliness, that they may have unity and joy in their church. The great example of kindness and of self-surrender is "Christ Jesus, who being in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men, \* \* \* becoming obedient unto death, even the death of the cross." The almost unthinkable humiliation for Christ for our salvation can never be fully realized nor imitated by us. But it must always be the supreme example of love, and will call us to give ourselves with gladness to him and to the brethren. Paul was continually finding inspiration at the cross: "God forbid that I should glory save in the cross of our Lord Jesus Christ." "I determined not to know anything among you, save Jesus Christ, and him crucified."

The humiliation is not the end. The cross is never borne in vain—cross and crown, sacrifice and joy, lowliness and victory, go together. But there is always the natural order; not crown, then cross, but always the cross first, then the crown. The rejoicing and victorious Paul of Philipians and Second Timothy was first

the Paul of Galatians and Romans, who suffered with Christ. So also the victorious and glorified Christ was first the Christ of the cross. After the deep, voluntary humiliation there could come the triumphant conclusion: "wherefore also God highly exalted him." Paul is fond of the superlative, especially when he speaks of Christ. In this passage it represents the supreme exaltation of Christ. As he descended to the deepest depths of earth, so he has also been raised to the highest heights of heaven.

"And given him a name which is above every name." The word "given" is worthy of note, meaning not "giving" in the ordinary sense, but graciously or with approval, or in love. The New Testament word for "grace" is from the same root. The best texts give "the name" rather than "a name." What is the name above every name? Not "Lord" nor "God" nor "Christ," but as the following verse shows, the name "Jesus": "that at the name of Jesus every knee should bow." His redeeming work, which brought the humiliation of the cross, has linked the name Jesus, given at birth, with the highest titles of his race and of the universe. The Jews' title for their glorious Messianic ruler was: "Christ," which is now joined forever with Jesus. The title of Deity, "Lord," also belongs to Jesus; and the three are constantly joined into one blessed name for the Son of God. "Believe on the Lord Jesus Christ, and thou shalt be saved."

"There is a name I love to hear,  
I love to speak its worth;  
It sounds like music in mine ear,  
The sweetest name on earth."

The authority and majesty of that name have been won by the sacrifice, the suffering and the death. He has risen and been exalted to a boundless dominion. All worship and confession are to be made to him, for every knee shall bow—that is universal worship; and every tongue shall confess—that is universal confession of his Deity.

The extent of the homage rendered to him is expressed in the triple phrase: "of those (not 'things') in heaven, and those in earth, and those under the earth." All creatures in every realm—the angels in glory, humanity that lives in the earth, and those who are to come forth from the dead—must, or do, bend the knee at the name of Jesus.

The confession, which every tongue makes, is the Deity of Jesus Christ; not the grace of his words, nor the marvel of his deeds, nor the beauty of his character; these indeed, and more: "that Jesus Christ is Lord." Paul did not hesitate to give his Saviour the highest titles of Deity. Paul was no quibbling skeptic, nor cowardly unitarian. There was no conceivable glory nor majesty which did not belong to Jesus Christ. "In him dwelleth all the fulness of the Godhead bodily." He "is over all, God blessed forever."

We can live in glad confidence. The hand of our Friend, which was pierced for us on the cross, now holds the scepter of universal dominion. Nothing happens without his will, for all power and dominion have been given to him. His will is the will of a victorious Lord, and that will is gracious toward us. Sorrows, trials, revolutions, even death, do not dismay us; for Christ is Lord of all, whether in heaven, or in earth, or under the earth.

The phrase which closes this triumphant passage is notable: "to the glory of God the Father." The Eter-